A MAN IN CHRIST,

OR:

A new CREATVRE.

To which is added a Treatiſe, containing Meditations from the CREATVRES.



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LONDON,
Printed for *I. Bartlet* at the gilt Cup in *Cheapeſide*,
1628.

A Man in CHRIST, Or, A NEW CREATVRE.

2. COR. 5. 17.

If any man bee in Christ, let him be a new Creature.

IN the first Adam, all the sons of Adam had an happy estate: in which while hee stood, we stood and enioyed the whole image of God, and all perfections which humane nature was capable of: and when hee fell, we fell, and with him lost the whole estate of grace and glory.

And ſo are fallen into an old ruinous condition of the old Adam, which threatneth vs daily with deſerued deſtruction, and thruſteth vs vnder the Regiment of death. Now for our repaire out of ſuch miſerie, he that made vs at firſt muſt make vs anew, and giue vs a new ſtocke and eſtate, by tranſplanting vs out of the old ſtocke into a new roote, and by remouing vs out of the old Adam, and ſetting vs into the new Adam, Ieſus Chriſt.

The meanes whereof, this Text will teach vs.

In the which there are two generall points: firſt, the eſtate of a man conuerted, *Hee is in Chriſt*: ſecondly, the note of ſuch a conuert, *He is a new Creature.*

To open the former, there are ſundry queſtions.

Queſt. 1. How a man is ſaid

to bee in CHRIST.

Answ. Two waies: first, as a man, or creature: secondly, as a member, or new creature.

First, as a man, or creature among others: he is so both in respect of {Creation, Preseruation.

The former: because euery man is said to be created, not only by him, but in him: as hee is the Beginning of all the Creatures of God.

The latter: because euery man subsisteth in him, *Col.* 1. 16. 17. For he is not like the Carpenter that maketh an house or ship, and leaueth it to the winde and weather when hee hath done: but hee abideth with his Creature, to continue and vphold it in its being; which else would suddenly fall to nothing. According to *Acts* 17. *verse* 28. In him we liue and moue, and haue being: and not only by him.

Secondly, But our Text ſpeaketh not of that, but of the ſecond being in Chriſt: namely, as a member. And thus onely the Church is in him.

And as a member, one is ſaid to be in Chriſt two waies.

Firſt, Externally: onely as an outward member of the Church, and in the iudgement of Charitie, as ſuch as profeſſe Chriſt, and ioyneth with the members in outward profeſſion of Religion, and vſe of the meanes. Of the which, read *Iohn* 15.6.

Secondly, Inwardly and Effectually: which is, when firſt a man is knit by faith to the head himſelfe: ſecondly, by loue, to all the members, euen inuiſible: thirdly, by outward profeſſion, ioyneth to the viſible Church, and produceth fruits of this inward vnion with Chriſt. And of this, our Text here

here ſpeaketh. For hee that is thus in Chriſt, is a new Creature: ſo are not the others.

The ſecond queſtion is, How commeth a man to bee in Chriſt?

Anſw. By the ſtraight vnion and communion betweene Chriſt and the Chriſtian: who are farre nearer than friends, or men that dwell together in one houſe. For Chriſt and the Chriſtian dwell not one with another: but one in another. As it is in the naturall bodie, the being of a member is not properly with the head, but in the head: ſo in the myſticall body, the being of the beleeuer is in Chriſt the head. And as the being of the Branch is in the roote: ſo it is betweene Chriſt, the Vine, and the Beleeuers, who are the Branches, *Iohn* 15.

This ſtraightneſſe of vnion commeth from the ſtraightneſſe

of the band, which is, first, on Christ his part: namely, his spirit of fortitude put into their hearts.

Secondly, on our part, which is our faith, by which wee are set into Christ. Faith onely giueth a being in the second *Adam*. God offereth in his couenant of grace, Iesus Christ to be the head and Sauiour of his body. Faith receiueth this offer, and putteth our name into the deed: onely faith draweth and sucketh vertue from Christ; and *Rom.* 11.24. Thou art grafted in loue by faith.

Obiect. But Christ is in vs, how can we then be in Christ?

Answ. This being in Christ, is Relatiue, for we cannot be in him, but he must be in vs. 1. *Ioh.* 3.10. He that keepeth his commandements, dwelleth in him, and he in him.

But it is with this difference, He is in vs, and abideth in vs by his

his ſpirit, and by vpholding grace in vs: Wee are in him by faith, and by the exerciſe of grace: and theſe two are inſeparable.

Obiect. But Chriſt is in heauen, how can we be in him, and not be there?

Anſw. If our being in Chriſt were after a corporall manner, then to be in him, we muſt bee locally in heauen as he is: But this coniunction is ſpirituall, and the meanes of it, which is faith, is ſpirituall: not hindred by diſtance of time or place, from this moſt ſtraight vnion. Thus *Abraham* by faith ſaw the day of Chriſt, and was in Chriſt ſundry thouſands of yeares, before Chriſts incarnation: for he that is ioyned to the Lord, is one ſpirit: and the beleeuer is now in heauen after a ſpirituall manner, where Chriſt is.

Doct. Learne the happy eſtate of a man conuerted, that hee is

now in Christ. 1. *Iob.* 5. 20. Wee are in him that is true; namely, in his Sonne Iesus Christ: the same is very God. 2. *Cor.* 12. 2. I know a man in Christ, &c.

Reason 1. Because they stand not onely in generall relation to Christ as other men, and creatures doe, which are subiect vnto him as their Lord, but in nearer and speciall relation, as they are members of his body: of all which he is most tender, and carefull, as a most louing and respective head.

Secondly, from this vnion floweth all the efficacy of his merits vpon vs; for nothing can proceed from Christ to vs, till we be in him; but being set into him, we partake in all that Christ hath, as a louing husband first communicateth himselfe, and then all he hath with the wife of his bosome.

Hence it is that Christ being elected

elected of God, wee are elected in him *Epheſ.* 1. *verſe* 9. And Chriſt being acquitted from our ſinnes, we are iuſtified in him: for being found in Chriſt, as *Philippians* 3. 11. his righteouſneſſe is imputed vnto vs. If Chriſt be rich, & haue treaſures of wiſedome, and grace; the Chriſtian cannot be poore: For in him we are made rich, 1. *Cor.* 1. 5. *Epheſ* 4. 27. Which riches is Chriſt in you.

Thirdly, as all the promiſes of God are made in Chriſt, who is the foundation of all the promiſes; ſo they are made good onely to them that are in Chriſt. 2. *Cor.* 1. 20. In him are all the promiſes, Yea and Amen: but to whom? euen to the heires of promiſe: and who be they? euen *Abrahams* ſeed, the faithfull poſterity of faithfull *Abraham*; *Gal.* 3. 10.

Fourthly, by being in Chriſt,

the Christian hath a sure estate: First, in this life, strength and assurance in temptations, tryals and dangers, to be vpheld vnto victory. 2. *Cor.* 12. 2. I know a man in Christ: and *verse* 9. My grace is sufficient for thee. *Ioh.* 10. The sheepe of Christ, can none plucke out of his hands; his estate is not lyable to casualty: No cheater nor robber shall defraud him of it.

Secondly, in death he hath hope and assurance, in which state he is a member of Christ: and he that sleepeth in Christ, perisheth not; nay, being in Christ, he shall be made aliue againe, 1. *Cor.* 15. 18. 22. 1. *Thes.* 4. 14. 18.

Thirdly, in the day of iudgement hee shall stand with boldnesse. 1. *Ioh.* 2. 28. Little children, abide in him, that when he shall appeare, wee may be bold, and not ashamed before him at his comming. *Vse* 1.

Vſe 1. Labour to know thy ſelfe in this happy condition, elſe is Chriſt appeared in vaine vnto thee; the whole Goſpell is in vaine vnto thee.

Queſt. But how may I know this? namely, that I am in Chriſt?

First, haſt thou diſclaimed thy owne righteouſneſſe, and giuen thy ſelfe wholly vnto him? *Phil.* 3. *Paul* could not be found in him, till hee had diſclaimed his owne righteouſneſſe, and eſteemed it as dung. Papiſts cannot be in Chriſt, becauſe they doe not this. Haſt thou denyed thy ſelfe? thy head did ſo. Takeſt thou vp thy Croſſe daily? ſo did he. Canſt thou abide to crucifie the fleſh, and luſts of it? thy head was crucified: but if thou canſt not take thy ſelfe ſhort in carnall delights, nor renounce the faſhions of the world, nor abide the doctrine and practice of mortification; neuer ſay thou art in Chriſt:

Christ: can a member be so contrary to the head? *Gal.*5.24.

The second note is subiection vnto Christ as a head. The most graceleſſe man in the world, yea the diuels, are subiect vnto Christ as a Lord: but art thou subiect as a member vnto such a head?

Quest. How is the member subiect vnto the head?

Answ. 1. Sweetly and willingly, not by force and compulsion. Now aske thy ſelfe, Is Christs yoke irkeſome and tedious? Are his commandements grieuous? Is it grieuous vnto a member to obey the head, into which it is set?

Secondly, vniuerſally: it doth all that the head inioyneth: art thou subiect in some commandements, but not in others? Thou canst forbeare murther, adultery, drunkenneſſe; but must ſweare, lye, prophane the Sabbaoth,

baoth, ſpend thy time idly which is giuen thee to repent in: Doe the members thus picke and chuſe with the heads commands?

Thirdly, ſincerely in all things, ſeeking the good of the head, aboue it ſelfe: a member will venture it ſelfe to be cut off for the ſafety of the head. Now what is thy aime in thy ſubiection? is it thy owne name, reputation, thy wealth, or eaſe, or any baſe reſpect? how doth a member neglect it ſelfe for the head?

Fourthly, conſtantly. A member is neuer weary of obeying the head; but how fickle and inconſtant art thou in the waies of God? Thou wilt obey on the Sabbaoth, but wilt not bee tyed to daily duties, ſome occaſions muſt giue thee diſpenſation. If ſome ſeaſons of the yeare can win of thee to caſt off thy calling, and liue like an Epicure, eating, drinking,

drinking, ſnoring, gaming, chafing, coueting, ſwearing, and the like: Is this to be in Chriſt? Thy head ſetteth thee on no ſuch worke, and if a man be not commanded by Chriſt in his actions, he may eaſily know who is his maſter, and pay-maſter. What man dare goe to GOD for ſuch workes to haue them rewarded?

The third Note: He that is in Chriſt, and abideth in him, there is no abiding for ſin. 1. *Ioh.* 3. 6. He that abideth in him, ſinneth not.

Queſt. Is there any that ſins not?

Anſw. 1. He ſinneth not ſtudiouſly: he purpoſeth not ſin, but holdeth a reſolute purpoſe againſt it. Haſt thou this note of Chriſt his being in thee, that thou ſinneſt not, who canſt deliberate, and purpoſe, and willingly venture on ſin?

Secondly, he ſinneth not willingly;

lingly; namely, with his whole will, and full conſent: for the will, ſo farre as it is renewed, is not gained to his ſin, but ſtriueth, reluctеth, and reſiſteth.

Thirdly, hee ſinneth not affectedly, or with full delight in ſin; he ſinneth ſometimes: but if *I* haue delight to ſin, ſaith *Dauid*, God will not heare me: hee ſinneth, but loueth not his ſinne, but hateth what he doth: canſt thou loue thy ſins and luſts, and delight in workes of darkeneſſe in thy ſelfe or others? Chriſt abideth not in thee.

Fourthly, hee ſinneth not deadly, or not to death; he abideth not in his ſinne, in whom Chriſt abideth. his ſin hath after it three things:

1 Sorrow and griefe that he hath ſinned.

2 Care to riſe and recouer himſelfe.

3 Feare not to ſin againe.

Canſt

Canſt thou run on in ſin without remorſe, without returning, without care of Repentance, or feare of Gods iuſtice? canſt thou turne head againſt the waies of God and good men deſperately, as if thy conſcience were turned into a rotten poſt? Thinkeſt thou that ſo liuing, a root can admit ſuch dead branches? or can the ſurpaſſing holineſſe of Chriſt the head, receiue into it ſuch rotten and gangrenous members? No, no: tye thy ſelfe by a thread of profeſsion ſo long as thou wilt vnto this ſtock, thou wert neuer ingrafted as yet, that bringeſt ſuch wilde and vnſauorie fruits. *Rom.* 8. 10. If Chriſt be in you, the body is dead, becauſe of ſin, but the ſpirit is life for righteouſneſſe, that is, the ſpirit liueth by grace, and manifeſteth that life in motions of grace and holineſſe. And a plaine marke of a man in

Ieſus

Ieſus Chriſt is that in *Rom.* 8.1. Hee walketh not after the fleſh, but after the ſpirit.

Fourthly, he that is in Chriſt and abideth in him, the Word of God abideth in him: for theſe two are inſeparably ioyned. *Iohn* 15. *verſe* 7. If you abide in mee, and my Word abide in you. And this is made a ſure ſigne of our being in Chriſt. 1. *Iohn* 2.5. He that keepeth his Word, in him is the loue of God perfect. By this wee know that we are in him.

This is more than to heare the Word, than to vnderſtand it, or to retaine it, as many doe, who can entertaine it as they do ſtrangers, for a meale, or a nights lodging, or a ſhort time: but it muſt abide as an indweller; for we dwell no longer in Chriſt, than his Word dwelleth in vs. 1. *Iohn* 3.14. Hee that keepeth his Commandements, dwelleth in

in him, and hee in him. And on this condition only he commeth in, and dwelleth in vs. *Iohn* 14. 23. If any man loue mee, and keep my Word, my Father will loue him, and we will come into him, and dwell with him.

We heare many good things, but we heed and hold but a few; and those few but a little while; as riuen vessels we let them slip. For,

First, how weake an account can wee giue vnto God (as wee must) of all the good lessons we haue heard, and ought to haue remembred?

Secondly, how could we continue the same men from yeare to yeare vnchanged, if the word did continue in vs?

Thirdly, what strangers are many of vs to the Scripture, and grounds of Religion? whereas, if it did dwell in vs, it would be as well known vnto vs, as those that

that are in houſe with vs.

Fourthly, how far is it to ſeek, and abſent from vs? when our mindes vnderſtand it not, our hearts affect it not, our conſciences are not guided by it, nor our actions, the creatures not ſanctified by it, as 1. *Tim* 4.4.

How plaine is it now, that thou art not in Chriſt, who wilt not afford his Word a reſting place in thy ſoule? Remember that place, 1. *Iohn* 2.24. If that which yee haue heard from the beginning ſhall remaine in you, yee ſhall continue in the ſon and in the father.

The fift note: Examine whether thou haſt the ſpirit of Chriſt. This is made a note of ſuch a one. 1. *Iohn* 3.10. Hereby we know, that hee abideth in vs by the ſpirit, which he hath giuen vs: And *Chap.* 4.13. Hereby we know, that we dwell in him, and hee in vs, becauſe hee hath giuen

giuen vs of his spirit: And if any man haue not the spirit of Christ, the same is none of his, that is, no member of his body set into him, but in show, as a woodden legge, which receiueth not vitall powers from the head.

Obiect. This is a difficult marke: But how shall I know the spirit of Christ to bee in me?

Answ. Many find and conceiue it to bee harder than it is, because they hold it no sin to doubt, whether they haue the spirit or no; when as they may as lawfully doubt, whether they be Christians or no. But try thy selfe by this note.

First, whereseoeuer the spirit is, he rebuketh sin. *Iohn* 16:8. The spirit pricketh the heart of euery Conuert: and if thou hast him, thou must finde him a spirit of conuiction.

Ob.

Obiect. I haue beene often checked for my ſin, and that is my comfort.

Anſw. But deceiue not thy ſelfe. To the ſpirits conuiction are required three things: Firſt, ſenſe and ſorrow that thou haſt ſinned: Secondly, earneſt deſire of mercie, expreſſed in vehement hunger and thirſt: Thirdly, a loathing and leauing of ſin. Neuer any receiued the ſpirit, but thus was ſin rebuked in them.

Secondly, the ſpirit writeth the law in the heart where he is, *Ieremi.* 31.31. and leadeth into all truth, *Iohn* 16.13. Haſt thou this ſpirit of direction and counſell, teaching thee, and leading thee into duty?

Ob. I know as much as any can teach me.

Anſ. But art thou ledde by the ſpirit, or miſlead by the fleſh and doctrine of carnall libertie?

Many

many are taught, few are led, and yet onely they that are led by the ſpirit, are the ſonnes of God: The ſpirit muſt be the guider of thy courſe, as the Pilot in the ſhip: thou muſt ſhut thine owne eyes of carnall reaſon, and as a blinde man, giue thy ſelfe to be led by the ſpirit.

Thirdly, the ſpirit, where hee is, ruleth and commandeth: yea, reformeth and caſteth out old errors of heart and life: for hee will not dwell as an vnderling, but as a commander: his worke is to caſt downe all high things exalted againſt grace, and to bring euery thought into the obedience of Chriſt. Findeſt thou a ſpirit in thee, preuailing againſt fleſhly thoughts, carnall affections, deſires, conuerſation? findeſt thou a ſpirit, framing thoughts, ſpeeches, actions to the conformity of the Word? a ſpirit quickning to all that is good?

this

this is the ſpirit of Ieſus Chriſt.

Fourthly, he being the ſpirit of ſupplication, *Zach.* 12. 10. maketh the elect to cry with vnſpeakeable groanes. Doſt thou finde not the words of prayer, which any hypocrite may, but the ſpirit of prayer? who alwaies in prayer, firſt, leadeth into the ſenſe of ſin: ſecondly, into the apprehenſion of the excellency of mercy, which maketh him feruent: thirdly, letteth the ſoule ſee God appeaſed in Chriſt: fourthly, it ſealeth to it the truth of Gods promiſes, who will heare, *Pſal.* 50. 15.

Fifthly, aſſureth it ſelfe to be in ſtate of Chriſt his merits and interceſſion, to whom the Father denieth nothing.

The ſixth Note: If thou canſt diſcerne Chriſt in thy ſelfe, thou maieſt be ſure thou art in him: for *vnum relatorum ponit alterum*: And knoweſt thou not that Chriſt

Christ is in thee, except thou be a reprobate? 2 *Cor.* 12.5.

Quest. How may I know this?

Answ. First, examine if Christ be formed in thee, *Gal.* 4.19. And then Christ is formed in thine heart, when God hath begun a change in thy soule, by his grace, laying in thee, the beginnings, and seeds of grace.

The Apostle vseth a comparison drawne from the forming of an infant in the wombe, which is not formed all at once, but the principall vitall parts first; the heart, braine, and liuer, and then the other by degrees: so grace is not wrought all at once, but by degrees: first, the beginnings of Faith, Repentance, and holy desires, and then a more liuely impression of the image of Christ imprinted in their heart; which standeth in knowledge, holinesse, and conformity to Iesus Christ

in

in practice and paſſion, in ſuffering and doing as he did in ſome meaſure: Now if there be no new lumpe which was not in nature, no forming, no reforming of heart and life, Chriſt is not there.

Secondly, try if Chriſt liueth in thee: and then Chriſt liueth in thee, when thou liueſt by faith in the Sonne of God: making thy faith, thy ſtay in all eſtates, in all actions, temptations, afflictions, when faith carryeth a ſway, and hath a ſtroke in euery thing, and in life and death maketh the heart and life leane vpon Chriſt.

Thirdly, if Chriſt be in thee, then he moueth in thee, and thou in him. The infant in the wombe is diſcerned by the mouing of it, and ſo is Chriſt diſcerned in the heart: and then Chriſt moueth in the heart, when his ſpirit moueth and inclineth it by

a ſtill and ſecret voyce vnto all good ſpeeches and duties; and then thou moueſt in him, when thou cheriſheſt, foſtereſt, and followeſt his motions agreeable vnto the Word, and ſuffereſt them not to dye in thee. As for example: The ſpirit moueth thee to redeem the time, to reade in Gods Book, there to acquaint thy ſelfe with Gods will, in time to worke the workes of God, to minde thy account and reckoning; but thou reſiſteſt thoſe motions, carnall and contrary motions thruſt them out, and call thee to cards, dice, epicuriſme, merriments, waſting thy time, putting off the euill day, as the heathens. Now Chriſt moueth not in thee, but the ſpirit that ruleth in the world; for Gods ſweet motions are ſo ſtrong, as that ordinarily they come to a birth.

Vſe 2. If thou beeſt in Chriſt, thou

thou muſt imitate Chriſt; imitate him in his nature and holy example: the member is of the ſame nature, and doth the ſame things with the head: they all compoſe themſelues to the motion of the head, into which they are ſet. 1. *Ioh.* 2. 6. He that ſaith he is in him, ought to walke, as he hath walked.

Queſt. How did Chriſt walke, that we may walke ſo?

Anſw. Chriſt walked, firſt, religiouſly: He began all things with God, did all things for God, and referred all things vnto God. Firſt, he began all things with prayer, and continued long together therein: ſometimes whole nights in prayer, as the occaſions were more ſerious. Doe wee ſo? doe wee ſanctifie euery ordinance with prayer? doe we continue in prayer? doe not many ſit vp whole nights to play? when would they

ſit vp ſo to prayer?

Secondly, he did all things by the warrant and Word of his Father; he contemned his owne will, that he might doe his Fathers will; Not my will, but thy will be done; yea, he would loſe his life, before his obedience. Doe we ſo? We ſay, Thy will be done, as if we would doe all the will of God, and as if there were but one will betweene Chriſt and vs: But as the Scribes and Phariſees, wee ſay and doe not: We will not giue our wils to Gods will and Word, further than our ſelues liſt and like: nay, many ſay, as that rebellious generation; The word of the Lord ſpoken vnto vs, by the Miniſters, we will not doe. When or where ſee wee any thing reformed by the power of the Word?

Thirdly, he referred euery thing vnto his Fathers glory: he neuer ſought his owne praiſe and

and repetutation, but auoided it: Doe we ſo? Who dare ſay he ſeeketh to glorifie God in caſting off his calling, & ſpending daies and nights in idleneſſe, or worſe? when did our Lord walke ſo, that we might ſo doe alſo? Fye vpon ſuch heatheniſh Chriſtianity. This glorious head will not be ſo diſgraced, as to take in ſuch monſters for members.

Secondly, hee walked holily, and commanded vs to learne of him; but we that ſay wee are in Chriſt, lay aſide this glaſſe, and ſtriue in pride to be beyond each other: Wee cannot keepe filthy faſhions out of Chriſtians, becauſe neither the mind of Chriſt, nor himſelfe is in vs.

Thirdly, he walked fruitfully and diligently in his calling. *Acts* 10. He went about doing good: he watched and apprehended all occaſions of helping mens ſoules and bodies. Hee

ſpent all his time in painefull performance of his calling. How do we ſo, who ſpend ſo much time in vnfruitfull courſes, wherein wee do man good, but our ſelues and others much harme?

And ſometimes through the day ſcarce doing any thing which may in the night miniſter comfort vnto vs.

If men ſhould ſay to themſelues euery night, how much time haue I ſpent this day which I might haue redeemed to prayer, reading, or ſome fruitfull meditation for my ſoules good; to ſome worke of Repentance, or of Charitie, or of Mercie, or Iuſtice? Alas, what a cooling card would this be, if he infer, My Lord neuer walked ſo; and I muſt walke as he walked, if I bee in him further than in outward profeſſion. Was he euer in Gods worke? ſo muſt I bee, if I be in him. Fourthly,

Fourthly, he walked righteouſly and iuſtly. An admirable patterne of ciuill righteouſnes: he neuer deceiued any man, neither by word nor deed: neuer was guile found in his lips or hands: neuer couetouſneſſe of any mans goods was found in him: hee gaue his due to euery man, high and low.

Do we walke ſo, many of vs taking libertie to deceiue our Brethren by word or deed, lyes, oaths, and falſe tricks: and hold it lawfull to couet our Neighbours money vnder a couer and colour of play, and ſo get his money, more or leſſe, into our hands, which neither God, nor any good meanes giue vs, and maketh vs maſters of? A moſt groſſe and hatefull iniuſtice, condemned by the light of nature amongſt the heathen: and yet neither the light of nature nor of grace, can cry it

downe amongst Christians. Neuer sew a fig-leafe ouer thy sin, to say, I care not whether I win or lose: thou shouldst care to walke as Christ walked, who in this case did neither win nor lose. Besides, thy chasing and swearing giueth thy tongue the lye. And sure I am, many would take great care before they would part with so much mony to the poore, or ministerie, or any good vse in a whole yeare, as they can set at the stake of one cast of an vnlawfull Dice.

Fifthly, Christ walked in the light, namely, in the puritie of his nature. There was no darknesse of ignorance in his mind, no darkenesse nor disorder in his will, and affections: secondly, in the puritie and light of holy conuersation: he neuer committed any workes of darknes: thirdly, in communion and fellowship with his father, with whom

whom no darkeneſſe hath fellowſhip ; himſelfe beeing the moſt pure and inacceſsible light.

And thus muſt wee walke, if we bee in him. 1. *Iohn* 1.6.7. If we walke in the light, as he is in the light, wee haue fellowſhip with him.

But do we ſo ? doe not many couch like Gentiles, hauing their vnderſtandings darkned ; not becauſe they want light, but becauſe they hate the light of God, and fight againſt the light of the Word, and of their own Conſciences?

And doe not many walke in the fruitleſſe workes of darkeneſſe?

I ſay not, ſlip into ſome works of darkeneſſe, which often a godly man may doe : but walke, trade, and continue in the works of darkeneſſe ; and goe on to blacke darkneſſe. Such impure

persons of fowle hearts, hands, and liues: and Libertines that take libertie to do as they list, and cast off all counsell of the Word, scorners of their teachers and instructers, and more of their godly instructions; followers of the fashions of the world, in the loathsome guises of it; fearing nothing so much as to be good; hating nothing more than to bee fashioned according to the Word of God.

Lastly, how doe we embrace communion with God, who are neuer so merry as when the thoughts of God are shut out; are most heauie and weary, in the place and meanes of his presence, in which hee communicateth himselfe with his people? His sore eyes cannot abide so cleare a light: And what communion can there bee betweene light and darkenesse? All this while the Apostle telleth vs, that

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we are far enough from being in Christ.

The third vse. Is this so happy a condition to bee in Christ? let it prouoke vs to labour to get into so happy an estate. To which end, let vs looke vpon it, not as the world, who seeth nothing but baseneſſe & contempt in Christ himselfe, but with eyes cleared, and then we shall discerne it.

First, to bee an honourable condition: To become one not with Christ, but in Christ: to be a member of Christ. So Christ appeared in great humilitie to aduance vs to this honour.

Secondly, it is a most comfortable condition: for,

First, now there is no condemnation to them that are in Iesus Christ, *Rom.* 8. 1.

Secondly, all thy debts are discharged. Thou hast in him satisfied, and in him fulfilled all righte-

righteousnesse: for, who payeth the wiues debt, but the husband? and the debt being once payed, it shall neuer bee demanded more.

Thirdly, all the grace and good that Christ hath in himselfe, is thine: whole Christ is thine by imputation of his merits, holinesse, obedience actiue and passiue. This louing Husband hath all holinesse and happinesse for his Spouse. His life is thine: for hee that hath the Son, hath life; his death is thine, and all the fruits of his passion; his resurrection and ascension is thine, that thou maist boldly ascend in affection, and cause thy prayers to ascend; yea, and in person to ascend into thy fathers house, and pull downe his intercession. Oh what a rich estate is this, that a man can aske nothing, but he shall haue it, *Iohn* 15.7.

Thirdly,

Thirdly, it is a moſt ſafe condition to be in Chriſt; our head is aboue water: an able head will ſaue and protect the members. All ſins and imperfections are now couered and hid: for the head will hide the defects of the members. He takes vpon him all the quarrels of the Chriſtian, and mightily ouercommeth hell, the graue, death, the deuill, and all aduerſary power: ſo as the elect cannot be ſeduced, nor ſeuered from God.

Fourthly, it is a moſt fruitful condition. *Iohn* 15. 2. Euery branch that beareth fruit in me, hee purgeth, that it might bring forth more fruit. How can a branch ſet into ſuch a roote, but bee fruitfull? *Et contra.* Whereas the miſerie of one that is out of Chriſt, is, that he can do nothing at all. No branch can bring any fruit, that abideth not

not in him. And whatsoeuer branch bringeth not fruit in him, is cast out as a withered branch into the fire. A fruitlesse barren tree dishonoureth God. Herein is the Father glorified. &c. He disgraceth the stock into which he is set.

Fifthly, it is the only state of perfection in life. For all perfection is originally in him, and deriued to vs, because wee are in him. So as that in him, wee attaine all that maketh for grace or glorie. *Colos.* 2. 10. Yee are compleate in him, who leadeth into all truth, who giueth all graces in their kind, and addeth all degrees of those graces, which makes vp their ful happinesse. Yea, the perfection of this estate, is also in the preseruance and continuance of it. For wee beare not the roote: but the roote beareth vs. Our saluation dependeth not on our selues: but

but on him, being in him. Wee not only grow, but increaſe: and the older we grow, the more we flouriſh, and bring fruit, *Pſalme* 92.20. All other branches may be plucked away from their ſtocke by violence of windes, or mans hand, or conſumed by time and age: but it is not ſo with thoſe that are in this root; life nor death, things preſent nor things to come, can ſeparate them, &c.

From the ſtate of a man renewed, we come to the note of him, *He is a new Creature.* Where conſider: firſt, what is meant by a new Creature, and why a man in Chriſt is ſo called: ſecondly, how a man may know himſelfe to bee a new Creature, which is here implyed: thirdly, how a man may become a new Creature, ſeeing hee muſt be ſo: fourthly, why he muſt be a new Creature: fifthly, Vſe both for inſtruction,

inſtruction, and ſecondly, conſolation.

Firſt, the new Creature, is the regenerate man, who is indued with new qualities of righteouſneſſe and holineſſe, according to the image of the new or ſecond *Adam.*

To vnderſtand which, conſider in man three things:

1 The ſubſtance of ſoule and body,

2 The faculties of them,

3 The qualities of both.

For the firſt, the ſame ſubſtance of ſoule and body remaineth, which GOD created at firſt.

For the ſecond, the faculties be the ſame; the ſame vnderſtanding, will, memory, affections, ſenſes, naturall motions the ſame they were; but the qualities of them all are changed and new framed: for whereas in the old *Adam*, the vnderſtanding was

was blinde, now it is inlightened; the will that was rebellious, is now bored in part vnto duty: the cõſcience, memory, thoughts deſires which were dull, earthly, dead, eſtranged from God, now are quickened, wakened, raiſed vpwards: the affections, which were crooked and corrupt, are changed and ſtraightened: the ſenſes which were ſeruants of ſin, are ſeruants of grace, ſeates of diſcipline: the members that were weapons of vnrighteouſneſſe, are now become members of Chriſt: in one word, the whole man is in theſe qualities repaired and renewed, and made as here, a new creature; ſo elſewhere, a new man, *Col.* 3. 10. The qualities thus framed in the hearts of the elect, at their firſt condition, are called a new creature. The man being the ſame in ſubſtance, faculties, & members; onely in the frame and order of them,

them, not the ſame. The new creature is not *quoad ſubſtantiam, ſed quoad mutitiam.*

Queſt. But why is hee called a new Creature?

Anſw. The worke of grace is a kinde of creation. *Pſal.* 51.10. Create in me a new heart. Now if reſtoring of grace, where it was, be a kind of creation; much more the framing of grace at the firſt where it is not.

Secondly, there is great reſemblance betweene theſe two great workes of God, the firſt creation and the ſecond.

Firſt, the Author of the creation, was the Sonne of God: God by Chriſt made all things. By him were all things made. 1.*Cor.*8.6. There is one Lord Ieſus Chriſt, by whom are all things, and we by him: he is the beginning of the Creatures, *Acts* 15.15. He being the mighty Iehouah, giueth being, and beginning

ning to all creatures, not in nature onely, but in grace and glory.

Againe, none can recreat, but he that firſt created. What is decayed in nature, muſt be reſtored by the Author of nature: he that brought his whole order out of confuſion, can onely bring our confuſion into order.

Secondly, the matter of the creation was of nothing; which is the difference of Creation frō Generation, which is the producing of a ſubſtance from a ſubſtance: ſo here was no preiacent grace, no preparing grace: For how could *Adam* prepare himſelfe to his owne creation? and much leſſe can a man, dead in ſinne, prepare himſelfe to the life of God: nay, in the firſt Creation, was nothing to reſiſt, but here is nothing but an old rubbiſh, ſtrong in reſiſtance.

Thirdly, the manner in the firſt

first Creation, all was made by a word. *Psal.* 33. 6. 9. By the Word of God were the heauens made: and *Psal.* 148. 1. and 9. He spake the word, and all things were made; so this, and is done by the same mighty creating word of God, which is the immortall seed in the worke of regeneration.

Fourthly, for the order, in that the light was first made; the first word that GOD spake, was, Let there be light, and it was so. So the beginning of this Creation is an infused light of knowledge. *Col.* 3. 10. The image is renewed in knowledge: and neuer could a world of beleeuers haue beene created, or a Church raised, but by the light of the Gospell.

Fifthly, for the quality; in that Creation, all that GOD made, was exceeding good: but here is a further degree of goodnesse, to which new creatures are made farre

farre beyond them. They were all exceeding good in their naturall goodneſſe, but this in a ſpirituall and ſupernaturall goodneſſe. And whereas man was made to the image of God, he is here alſo framed to the image of him that created him, *Col.* 3. 10. But with this addition, that he is now created to a more ſure eſtate in that image.

Sixthly, for relation; in that the creature had abſolute dependance on the Creator for his being and wel-being, as alſo for his working: ſo this new creature muſt abſolutely depend vpon God, both for new qualities, and euery new act, and the motions of them; for wee alſo liue, and moue, and haue being in him alone. For as all motion is from the power of ſome firſt mouer; ſo muſt our dependance bee on him, as well for working, and moouing in grace, as for our being,

ing, and beginning in it. Thus we see what is meant by the new Creature, and why so called.

The second generall point, is how this new Creature may be knowne, seeing it is a note by which a man must discerne himselfe to be in Christ.

Answ. A new Creature may be discerned by foure properties.

1 By a new light of sound and sauing knowledge: for here the work beginneth. this knowledge is not naturall, nor historicall, nor a generall knowledge of points in Diuinity, (which euen the diuels are not without) nor a bare knowledge in the Theory, or speculation of diuine things; but a sound and sauing knowledge, whereby the mysteries of Gods kingdome are not onely reuealed, but applyed, and locked vp, to the change of the man into it selfe: it transformeth

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a man into the image of Christ, from glory to glory, 2.*Cor.* 3. 10. It is a practicall knowledge that keepeth a man from euery euill way, *Pro.* 2. and a wisedome full of mercy, and good fruits, *Iames* 3.17. Then are ignorant persons no new creatures, nor persons inlightned, but not changed; but haters of knowledge and the meanes, are much lesse new Creatures.

Secondly, because no creature can be both old & new at once: the new Creation may be known by the passing away of old things. 2.*Cor.* 5.17. In the old creature was a generall leprosie of sinne spread ouer all the parts; and if this be not in part cured, thou art no new Creature. No man can put the new man vpon the old, but must first put off the old man. *Ephes.* 4. 22. The old conuersation in times past, παλαιὰ ἀναστροφὴ. If the old *Adam* liue, and

and prosper in thee, so as thou art no new creature. If thou beest as earthly minded as once thou wast, if thy will be carried against the will of God, if thy affections settle vpon earthly, and vaine things, onely or principally: if thy conuersion bee to the fashions of the world, and thou liuest according to nature; thou didst neuer attaine this happy estate by new creation. Here is no patching of a new piece vpō an old; if thou beest the same man thou wast borne, thou hast no part in this businesse.

Thirdly, in a new Creature, the whole is created a new. All things are now new: first, grace is totall in all parts; as in the birth of a childe, the whole child is borne in all the parts. This worke of Creation, Christ compareth to the leauen hid in three peckes of meale, till all be leauened: so God by a secret, but power-

powerfull worke, changeth the whole man, and all the parts. I ſay the whole, and parts of the new Creature, are renewed, and hath attained a new nature, which is called, 2. *Pet.* 1.4. A diuine nature, ſtanding of diuine and heauenly qualities. The new Creature is ſanctified throughout in ſpirit, ſoule, and body; all is new both within and without. See it in the particulars, and apply them: firſt, the new Creature hath a new life, by which it liueth now the life of God: that is, whereby God liueth in his Saints; and the life of Chriſt, from which hee was a ſtranger. He liueth now the life of grace, which when it is perfect in heauen, doth become the life of glory: he hath begun eternall life below.

Secondly, a new birth: the new Creature is now borne of a new Father, begetting him,

which is God by his Miniſter; and a new mother, ſuckling and feeding him, which is the Church.

Thirdly, a new ſoule: and here God beginneth, wherein this condition differeth from the other: there God made the body firſt, and then breathed a liuing ſoule, but here he maketh the ſoule new firſt, and worketh firſt a new ſpirit without guile, or raigning hypocriſie: ſecondly, a new iudgement, or a new manner of eſteeming things: thoſe things he accounted aduantage, are now loſſe; and he eſteemeth of all things as they are helpes to heauen: thirdly, new deſires: before he deſired earth, profits, and ſinfull luſts; to liue at large out of the ſight of God, but now he deſireth freedome from ſin, purity of nature, pardon of ſinne, the preſence of God in his ordinances, the comming of Chriſt,

Chriſt, the proſperity of the Goſpell, the ſaluation of all Gods people: fourthly, new affections. As,

Firſt, new ioy in the law of God, in Gods ordinances of Word and Sacraments. *Pſal.* 122. 1. in Gods people that excell in vertue: yea, and in afflictions for well-doing, *Rom.* 5. 5. Thus hee could neuer ioy before.

Secondly, new ſorrowes; not now for worldly things, loſſes, croſſes, ſhame, ſicknes; but for ſin, for want, or weakeneſſe of grace, for ſpirituall iudgements, more than temporall, for *Ioſephs* affliction, when the enemy preuaileth againſt the Church, when Gods wrath breaketh againſt his people. Incourage thy ſelfe in theſe ſorrowes, which are a part of the new Creature.

Thirdly, new loue, where he moſt hated: he loueth God moſt of all, he loueth to obey him, euen

when he doth not; he loueth moſt that, which moſt croſſeth his owne nature; the ſmitings of the Word, the croſſe of Chriſt, mortification, faſting, prayer. He loueth dearely the honour of God, and the place where his honour dwelleth; he loueth the way to happineſſe, as well as happineſſe it ſelfe.

Fourthly, new hatred: he hateth his ſin as the greateſt euill, and his owne ſinne, more than another mans; yea, his moſt ſecret and deare ſins moſt of all: he hateth not perſons now, but ſins: he hateth all ſinnes, euen thoſe which himſelfe doth; ſmall and great, he ſpareth none: nay, he hateth his life, and loueth it not to the death, in compariſon of Chriſt. Theſe are ſtrange affections, but inſeparable to the new Creature.

Fourthly, new ſenſes; a new cleared eye to diſcern the things of

of God, *Epheſ.* 1.15. A new eare opened, boared, circumciſed to heare and obey. *Pſal.* 40.6. A new taſt how good God is, and reliſh of the things of God. A new ſmell to ſauour the things of the ſpirit, *Rom.* 8.5. which before were vnſauory, and taſteleſſe. A new feeling: hee feeleth the worke of the Word and Spirit in him, hee feeleth a ſweet apprehenſion of remiſſion of ſins and Gods fauour in Chriſt, hee feeleth the peace and ioy of a good conſcience, and fellow-feeleth the affliction of his brethren.

Fifthly, a whole new eſtate: he is in ſtate of regeneration, and in ſtate of ſaluation, being before in ſtate of death and damnation. A new name. *Iſay.* 62.1. Being marryed to Chriſt, is called by the husbands name, Chriſtian. A new language of Canaan, he is of a pure language.

He hath new food, new milke from the breasts of the Church; Mannah from heauen to grow by. Euery creature hath his proper food to liue by; so here, he hath new raiment to cloath him; the righteousnesse of Christ, the elder brother: new attendants and seruants to keepe him in his way; the Angels, *Psal.* 34. A new and liuing way by Iesus Christ to walke in to heauen, contrary to the way of the world.

Sixthly, a new death; not of his soule in sin, as before, but of sin in his soule; nay, his body dyeth not the common death of all men, but a new death, sanctified, seasoned in the death of Christ: yea more, he hath a new graue and buriall of sin in his soule: and his body is laid in a Tombe wherein neuer wicked man was laid, all perfumed in the buriall and graue of Iesus Christ, Here is a new Creature;

all

all new, all tending to perfection.

The fourth note of a new Creature, is, new Motion, called new obedience: first, from the originall: secondly, the matter: thirdly, the manner: fourthly, the end of it.

First, the ſpring or riſe of the new Creature. Motion is from within: all he doth is from the ſpirit within him. The Old mans Obedience is from without, he beginneth at his finger ends, is drawne by outward inducements, he ſetteth his ſeruice to ſale, to the view of men, as a clocke that worketh not from within, but is moued by plummets and weights without: But the new Creature performeth new Obedience from a new ground: hee hath not onely *Spiritum adſtantem*, but *aſſiſtentem*: of all ſinnes hee ſhunneth moſt inward and ſpirituall: of

all iudgements hee moſt dreadeth inward and ſpirituall: of all places hee would haue his heart within ſweeteſt, cleaneſt, and trimmed.

Secondly, the matter of his Obedience is grounded in the Word, either in ſome precept generall or ſpeciall, or in ſome example: in all his motion hee looketh to the rule, as the Iſraelites to the cloud: hee hath a new Cómandement to obſerue, *Iohn* 13. from a new Maſter, whom his deſire is to pleaſe in all things; which cannot bee in any thing, but commanded by himſelfe.

Thirdly, the manner of his motion is new, and diuerſe from other men; yea, from himſelfe. A beaſt may do the ſame things that a man doth, eate, drinke, ſleepe: but the manner is not the ſame. A wicked man may doe ſome things that are good

and

and commanded, as hearing, reading, praying, faſting: but hee ſlubbers it ouer, and contenteth himſelfe to doe it in any faſhion, to get it ouer: But a new Creature aimeth as much at the right manner of doing, as the thing it ſelfe.

The maine difference in the manner of doing betweene the olde and new creature, is in two things:

1. As euery Creature hath his ſeuerall delight in his proper action: ſo the new Creature doth duties with delight, freedome, cheerefulneſſe. The Bird delighteth in ſinging: ſo the new Creature delighteth in his new motion, and the Commandement is not a burthen.

2. As euery Creature is vniforme in his proper action, it doth them all alike euery where: ſo the new creature is the ſame in his Obedience euery where.

Ioseph is *Ioseph* in the dungeon as well as in the top of the kingdome. *Iob* is *Iob* on the dunghill.

Fourthly, the end of his Motion and Obedience is new, Gods glorie directly; as the glory of God shareth in all the workes of the Creation, *Rom.* 1. The Heauens declare his glory, and the Earth show his handy worke: Much more this new Creature in his motion. Carnall men are like blazing-starres, which so long as they are fedde with vapours, shine as if they were stars: but let the vapours dry vp, presently they vanish and disappeare. So, so long as earthly vapours of profit, preferment, vaine glorie, feed naturall men, so long they appeare in motion, and shine as starres, but no longer. But the new Creature is of another mould, he is a new workemanship, that will

with ſome to the praiſe of the glorie of the grace of the workman, *Epheſ.* 1. 6.

The third point, is, How may a man become a new Creature?

The Text ſaith, *Let him bee a new Creature*; as if it were in our power to bee ſo, or not to bee.

Anſw. This implyeth our dutie, not our abilitie of our ſelues. Our dutie is to labour after this new creation, to get into this new eſtate, and to bee ſure wee haue our beeing in grace: ſecondly, the Text ſpeaketh of one in Chriſt.

Ob. But how can I ſeeke a being in grace, having no beeing in it? I can reſiſt it, but how can I helpe it forward? can a dead man moue to life?

Anſ. 1. All ſuch places, as *Ier.* 4. 4. doſhow vs, 1. what wee cannot do: 2. what we ought to

to do: 3. what we must attain by grace.

2. The Lord who doth the whole worke of creation, doth it not so immediately as hee did the creation of naturall things: but ordinarily vseth meanes sanctified to this worke. God that made vs without our selues, will not saue vs without our selues; nor worketh in the elect as in stockes and stones; but as in reasonable instruments. First, he hath appointed meanes for our regeneration and saluation: secondly, commandeth vs to vse them: thirdly, promiseth that in the right vse of them, he will put forth his mighty power vpon his own meanes. Therfore thou must present thy selfe to the meanes, and submit thy selfe vnto Gods ordinances; beware of thrusting away the offers of grace. No man can helpe himselfe into life: but being quickned

ned by God, knoweth that hee liueth, and doth the actions of life.

Quest. But how can I, hauing no grace, seeke after grace in the meanes?

Answ. No man can seeke grace, but by grace: but being sought and found of God, can seeke. To vnderstand which, some distinguish of the meanes of grace.

First, some are of preparation, some of operation. In the former wee are meere patients, in the latter *acti agimus:* he workes the will and the deede, and then we will and do.

Meanes of preparation are, 1. Ciuilitie: 2. Humilitie.

First, a man must bee ordinarily ciuill, before hee be conuerted: for though euery man be in nature equally distant from grace, all of them being dead in sin; yet as of dead men some

are

are not ſo rotten as others: ſo by reſtraining grace ſome are more ciuilized than other. And though not in reſpect of themſelues, yet of the common grace of God, they may be ſaid not to bee ſo far from the kingdome of God, as ſome others. *Lazarus* was in a further degree of death than *Iairus* daughter, yet both dead. All are in themſelues alike, as clay before the Potter: but by common grace ſome may be nearer the Potters hand than others. And there is more hope, though no more power in himſelfe, of a ſober and well tempered man to be converted, than of a deboiſt drunkard, or whoremaſter, or an vnruly ſcorner of grace.

Secondly, humilitie, which is a ſenſe of his vtter nothing in grace; and it is a mournefull griefe of ſpirit, in abſence of grace, and preſence of corruption.

tion. Here is an emptying of the ſoule, which is a requiſite diſpoſition to the filling of it. The application of the Law, maketh way for the Goſpell. A man that ſetteth out to heauen muſt ſaile by hell. As Creation was out of nothing; ſo it muſt bee out of ſenſe of nothing in it ſelfe: and then the Lord is about a change, when a man ſeeth his need of being changed. It is the poore in ſpirit whom the Lord looketh towards; it is the hungry ſoule whom he filleth with goodneſs: and neuer was this through ſearch and ſerious ſorrow ſent away empty. *Rom.* 7. Oh wretched man, &c. who ſhall deliuer me? I thanke God in Ieſus Chriſt, &c.

Now the meanes of operation which thou muſt vſe, are,

Firſt, an outward meanes, is, the preaching of the Word of God, which is the word of truth,

truth, whereby we are begotten to God, *Iames* 1.18. This word God ordinarily reacheth into the heart for the producing of the new Creature. If thou neglecteſt this powerfull meanes, without which no man can haue being in grace, thou art yet no new Creature. Thou muſt come to the Poole and wait, and obſerue the ſtirring of this water, and God, by the miniſtery of his Word and Sacraments, will put thee in for thy cure.

And hereunto that ſelfe ſame God vſeth his Miniſters, in begetting men by the Goſpell. Thou muſt acknowledge them thy Fathers in Chriſt, if thou wilt not proclaime thy ſelfe a baſtard: if thou deſpiſeſt them, as ſome doe, then thou deſpiſeſt God himſelfe, and this whole new Creation, *Acts* 15 9.

The ſecond meanes is faith, which is an internall cauſe of this

this new creation, and the firſt ſteppe and degree in this happy change. He that had no being in Chriſt before faith, hath now a being in him; for faith maketh him a Sonne of God. Thou that wouldeſt know thy ſelfe to be a new Creature; muſt

First, magnifie and highly eſteeme of faith.

Secondly, get it in the meane, and keepe it ſurer than thy life.

Thirdly, ſtudy to increaſe it: Oh how rich might wee be in grace, if our hearts were more large in faith? ſo much faith as we bring, ſo much grace we carry away: this is a purifier and renewer.

Thirdly, this motion to a new Creature, is not without ſtrife: as it is in nature, ſo in grace, euery creature hath his antipathy. *Gal.* 5.17. Thinke not to get ſo great a worke ouer, nor ſuch a change without ſtrife. Thou muſt

muſt therefore reſiſt.

Firſt, whatſoeuer is contrary to grace without thee: bad counſels, bad examples, the faſhions of the world, corruption of thy calling.

Secondly, but eſpecially that which is within thee: grace ſetteth men againſt themſelues; regeneration will make them plucke out their right eyes, cut off their right hands: Raiſe thy ſpirit to take part againſt thy fleſh, and daily ſubdue thy luſts.

Fourthly, in ſenſe of thy beggery at home, thou muſt ſeeke abroad. Goe to God, earneſtly intreat him: O create in mee a new heart, and renew a right ſpirit within me. Vrge GOD with his promiſes of the new couenant, for the circumciſing of thy heart, for taking away a heart of ſtone, and giuing in ſtead of it a heart of fleſh.

Theſe

Theſe are the meanes by which the Lord putteth forth his power of new creation, the neglect of them, depriueth vs of this.

The fourth point: why muſt a man be a new creature?

Firſt, this is the beſt creation, as the greateſt, euen the beſt worke that euer God did for vs; for he neuer changeth, but to the beſt; for firſt, the right of the ſecond *Adam* is better, the ſtate ſurer, the glory greater than any we haue in the firſt *Adam*.

Secondly, if it be farre better than our beſt eſtate in this firſt *Adam*, how infinitely doth this ſtate of new creation exceed the ſtate of our preſent corruption? wherein of ſonnes of wrath, wee become ſonnes of God; of children of hell, wee become heires of heauen; of limbs of Sathan, we become members of Chriſt; of ſtyes and ſtubbes of diuels, and

and lusts, wee become Temples of the holy Ghost; of lost men, and cast-a-wayes, we become found in the right of the second *Adam*: the common care of Angels, and all things, are made to conspire for our good.

Secondly, onely this new creation can bring thee into request, and acceptance with God: first, thy person. No outward respect or priuiledge can draw the eye of approbation vpon thee. *Acts* 10. God is no respecter of persons: wealth, learning, honour, ciuill righteousnesse, all is dung, in respect of this new Creature, *Phil.*3. Neither can any outward worship: no deuotion, no ceremony, no circumcision, no incircumcision, but a new creature, *Gal.*6. No almes, no fasting, no meate, no outward worke or obseruation, commendeth a man to God without this new workemanship.

Secondly,

Secondly, for his duties; vntill he be new created in Chriſt, he can doe no good worke: an ill tree can bring no good fruit. Without me ye can do nothing, *Ioh.* 15. And we muſt be created to good workes, before wee can doe any, *Epheſ.* 2. 10.

Let the blinde Papiſts teach vs how they can iuſtifie their perſons before GOD, ſeeing they muſt proceed from a perſon iuſtified already. *Sequuntur iuſtificatum, non precedunt iuſtificandum,* ſaith *Auguſtine*: Good, many actions may bee materially, but not morally; in themſelues perhaps commanded, and commendable, but in the doer, *ſplendida peccata.*

Thirdly, the want of this bleſſed worke, ſtrippeth vs of all comfort at once; and better were it to be no creature, as no new creature.

Firſt, for the preſent: if we be not

not new creatures, wee vſurpe all that we haue, becauſe we haue nothing in and by Chriſt: For looke what tenure we had in the old *Adam*, we haue forfeited all; nay, the more indowments wee haue of knowledge, riches, meanes, place, authority; if not in Chriſt, the greater will the abuſe of them, and conſequently, our owne damnation be.

Secondly, for time to come; it ſtrippeth a man of all comfort of heauen, of happineſſe: for except a man bee borne a new, hee ſhall neuer ſee the Kingdome of God. To him that is not in Chriſt, there is no hope of ſaluation, and that not as a profeſſed member, but as one tyed to the head firſt: fleſh and bloud ſhall not inherit the Kingdome of God. Hearken ſilly people, that haue nothing more ordinary in your mouthes, than this; That God that made mee, will ſaue me.

me. God ſaueth thee not, becauſe hee make thee once, vnleſſe hee made thee againe. God ſaueth no man, becauſe he is his creature; for who is not? but becauſe hee is a new creature: if thou beeſt not created againe in the ſecond *Adam*, as thou waſt once in the firſt, thou canſt not be ſaued.

Fourthly, euery wiſe man will lay out moſt diligently, for that which will moſt beſtead him, and that which he eſteemeth beſt for himſelfe, and for his good and laſting eſtate. Now if a man aske the Word, what is the beſt thing in all the world; it anſwereth vs, a new Creature.

Looke vpon the heauens, earth, men, beaſts, or any other creature, they are all old creatures, & waxe old as a garment, and tend all to diſſolution; they being not laſting themſelues, cannot yeeld a laſting happineſſe.

Looke

Looke vpon Princes Nobles, Friends, Wiues, Children, where a man looketh for moſt content; all fleſh is graſſe, waxeth old, and withereth.

Looke vpon all the meanes, and ſupports of life: ſuppoſe it were Mannah from heauen, and water out of the rocke, this cannot preſerue vs from waxing old, nor from diſſolution: the Fathers did eate Mannah, and are dead, onely the worke of ſound grace in vs, which frameth vsto be new creatures, ſhall out-laſt the world. The pooreſt man in the world, with the leaſt meaſure of ſound grace, ſhall out-laſt the Noble and rich, with contempt of the honours and profits of the world; ſeeing this workemanſhip is euer new, and falleth not to ruine, as the former doe.

Secondly, this is that which we muſt ſticke vnto in time of temptation and triall: for this creation

creation and workemanſhip, no created force can deface or demoliſh, no more than any kinde of creature can be deſtroyed out of the world by all the power and art of men. The gates of hell cannot preuaile againſt it: hee that giueth this creature a being, continueth it in being.

Sometimes Sathan would make the childe of God beleeue that the whole worke is defaced, and fallen to pieces.

Obiect. Oh thou haſt no grace at all, but a vaine conceit of it; or if thou haſt any faith, it is ſo weake, it ſhall not hold out.

Anſw. Yes, but firſt, I haue faith and grace, for I deſire to beleeue, and will hope aboue hope, and aboue all that I can feele. A ſincere deſire of good, argueth a preſence of that ſame good in ſome meaſure.

Secondly, this ſmoaking weeke ſhall not be quenched, but

dreſſed to clearenesſe.

Thirdly, though my ſelfe bee weake to hold any grace that I haue, yet I know that God who created it, will vphold it; his couenant is, that as certainly as he created the heauens, ſo certainly he will ſaue *Iſrael*; and put forth as mighty a power for the ſauing of this new creation, as hee did in ſpreading the heauens at firſt, *Iſay.*45.17.18.

Fourthly, though I feele and confeſſe my grace to be weake, yet grace is not a ground of comfort to me, as it is great or little; but as it is an argument that I am in Chriſt, who is my ſtrength and ſaluation, and in whom I haue right to a new heauen, and a new earth, in which dwelleth righteouſneſſe.

Thirdly, this is that which we muſt ſticke vnto for ſolid comfort in the day of death, and of iudgement: firſt, when thou

gaſpeſt for life, this new workemanſhip will onely make thee able to commend thy ſelfe confidently to him, as vnto a faithfull Creator: a new death attendeth a new life: ſecondly, in the day of iudgement, this will make thee lift vp thy head; for there is no condemnation to them that are in Chriſt: but thee the Lord will then bring with him to take poſſeſſion of that new heauen, wherein they ſhall be euer with the Lord.

Fourthly, without this new Creature, is no ſaluation. *Reuel.* 21.27. No vncleane thing can enter: Without holineſſe, no man ſhall ſee God. Oh then ſtand not on any thing elſe: many things may bring thee in account with men, but nothing but this into account with God: not temporall, or carnall; but ſpirituall, and internall.

Firſt, ſtand not on kindred;

that is a respect of old *Adam*; no comfort in being of that old house, but of a new family, of the bloud of Christ. *Maries* highest priuiledge was to beare Christ in her heart.

Secondly, nor vpon wealth; if not rich in God, in grace, in good workes; for that is a piece of the old earth.

Thirdly, nor calling; if Kings, Prophets, Apostles; if not Kings and Prophets to God: in Christ all are one.

Fourthly, nor vpon Circumcision, Baptisme; if a broken vow: nor in profession, as foolish Virgins wanting oyle.

Fifthly, nor vpon illumination and hearing: the new Creature is not only illumination of mind, but reflexation of will: See there be a new heart.

Sixthly, nor an idle and fruitlesse course in Christianity. Look to a new life, that thou be a new

new lumpe, and to a new course; else thou art no new Creature. When I see a Christian stand as an image in the Church, without the powerfull motion of godlinesse; can I thinke him a new Creature? No, as God inspired a liuing soule into the old *Adam*, so here; and motion is inseparable to life, and all the motion is towards heauen.

Now hauing heard, first, what this new Creature is: secondly, the notes of him: thirdly, the meanes to be one: fourthly, the reasons of this new creation.

The Vse is, first, for instruction: the work of grace is a worke of Almighty power, for it is a Creation, and so peculiar to God alone. To regenerate a man, is as mighty a worke, as to create a world: nay more, howsoeuer in Gods power simply considered, nothing is easier or harder, who could as easily haue made so. *Vse.*

many worlds, as creatures; yet *quoad nos*, in reſpect of our iudgment, it muſt require a ſtronger power to create a new heart, than to create a new world. For as it is more eaſie for a Potter or Glaſſe-man to make a whole houſe full of pots, or glaſſes, than to take one broken all to pieces, to ſet the ſheards together, as ſtrong and handſome as they were; ſo is it here: for wee may conceiue a higher power

Firſt, in ſetting an eternall frame, than a temporary.

Secondly, where greater oppoſition and reſiſtance is, as here, there being none in the other.

Thirdly, that Creation was to make ſomething of nothing; here of worſe than nothing.

Fourthly, in that Chriſt made man by a word, but to this, Chriſt muſt be made a man, and ſet his arme to his Word.

Luk.

Luk. 1.51. Yea he muſt ſet his ſide to it, and ſweat droppes of water and bloud, before hee can produce it.

Fifthly, as that was out of nothing, ſo it coſt nothing; but this coſt a greater price, than heauen or earth could containe; for God muſt ſhed his bloud to redeeme his Church.

Sixthly, it was done in ſixe dayes: this is not perfected of a long time: being done by degrees; the whole life after conuerſion, is little enough.

Seuenthly, that was one powerfull miracle; but in euery new Creature are a number of miracles; in euery one a blinde man reſtored to ſight, a deafe man to hearing, a man poſſeſſed with many diuels, diſpoſſeſſed; yea, a dead man, as *Lazarus*, raiſed from the dead: in euery one a ſtone turned into fleſh.

From this creating power,

I gather theſe Concluſions:

Firſt, that the worke of Gods grace, where God pleaſeth to worke it, can neither be reſiſted nor fruſtrated. What Creature could reſiſt the being and forming of it ſelfe? Indeed before the worke of grace commeth, we cannot but reſiſt it: but in the inſtant of grace, we neither can nor will reſiſt. For God that found no will to grace, hath made a will, and doth ſo ouerpower and ouerrule it, as that *Paul*, being conuerted, ſhall as willingly preach Chriſt, as euer before he perſecuted him. And no maruell, ſeeing the Workeman is the ſpirit of ſtrength & fortitude, and the inſtruments which he vſeth are mighty through God, to caſt downe all contrarieties.

The late refiners of Pelagianiſme and Poperie, followers of Arminius, leſt they ſhould loſe all

all nature, hold the doctrine of free will in man to his own conuersion, and say, that *Positis omnibus operationibus quibus ad conuersionem in nobis operandam vtitur Deus, manet tamen ipsa Conuersio ita in nostra potestate, vt possumus non conuerti*: and perpetually put a resistabilitie in mans will to frustrate GODS worke of conuersion. Which rightly and plainly in few words to conceiue.

First, wee deny not but there is a rebellion and resistance of grace in depraued nature, *quantum in se est*, so farre as it can, to hinder grace. *Acts* 7. You haue alwaies resisted the holy Ghost, as your fathers did. Nay, in the regenerate themselues the flesh lusteth against the spirit.

Secondly, but though wee grant some act of resisting, yet wee deny any such resistance as is *superans*, and *prorsus impediens*.

There is no such power or resistance in corruption, as to frustrate Gods intention, or altogether hinder the efficacie of his grace, where hee will put it forth, so as it may remaine in our power to bee conuerted or not. Which wee may proue by these testimonies of Scripture.

Ier. 31.18. Conuert me, and I shall be conuerted: therefore the Lord worketh irresistably. *Ezek.* 36.26. A new heart I will giue you.

Obiect. Yea, hee may giue it: but we may resist the gift, and choose whether we will receiue it.

Answ. No, saith the Text, I will make you walke in my Statutes.

Acts 16.14. God opened the heart of *Lidia.*

Obiect. She might haue resisted.

Ans.

Answ. No, the metaphor is taken from opening a doore or locke; and he that is the opener is he that hath the Key of *Dauid*, and hee openeth, and no man shutteth, *Reuel.* 3.7. which is as much as to say, he worketh irresistably.

Reason 1. If mans corruption could hinder the worke of Grace where God is pleased to worke it, then Gods counsell and decree may bee hindered & frustrate: for the Lord neuer intendeth any execution or action, without an eternall decree. But this position is contrary to Scripture. *Isay* 46.10. My counsell shall stand. *Isay* 14.27. Hath the Lord determined, who shall frustrate it? Therfore the Lord effecteth his counsell irresistably.

Secondly, if mans corrupt will can hinder the efficacie of Gods Grace where hee will please to bestow

beſtow it, then the corrupt and finite will of man, is of more power than the omnipotent power of God, which hee alwaies putteth forth in the work of mans conuerſion. *Epheſ.*1.19. The Apoſtle prayeth they may know what is the greatneſſe of the power of God, in them that beleeue.

Why, how great? euen the ſame which hee put forth when he raiſed Chriſt from the dead: and the ſame power hee putteth forth in raiſing vs from the dead. Who euer ſaw a dead man either helpe or hinder his own quickning? So as we conclude, this putting of GODS grace and aide vnder the power of man, and the not putting of mans will vnder the power of him, who quickneth where hee will, *Iohn* 5.21. to ſay that God by his omnipotent power doth not incline our wils to his will,

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or that hee hath not our wills more in his power than our ſelues ; all this is the Pelagian Hereſie. Let ſharpe wits buſie themſelues in it as much as they will : God ſetteth not forth his grace as Chapmen do their wares, to ſee whether a cuſtomer will chuſe, and buy, or not. Is his power almighty ? then it is not reſiſtable. If it be reſiſted, how is it almighty ?

Obiect. But the Word, which is the meanes of creation, may be reſiſted.

Anſw. 1. The Word it ſelfe without the preſence and concomitance of the ſpirit, is not an able inſtrument of conuerſion : for *Paul* is nothing, *Apollos* nothing.

Secondly, the Word as an ordained inſtrument of Gods will to effect this or that, attended with the ſpirit of fortitude, can no more bee reſiſted, than the omni-

omnipotent will of God: but now it doth euer that for which it is sent, *Isay* 55.

Conclus. 2. The gift of saving grace is no exciting or reuiuing grace, as Papists and Pelagians teach: but it is more, euen a creating grace, which is a framing of something out of flat nothing in grace and godlinesse.

If it were so, that euery man had such an *internum principium*, as they speak of, to dispose himselfe to will that which is truly good: or if a man were but halfe dead, and wounded as the Samaritan, here were no creation. If in conuersion Christ onely remoued an impediment, as the Goaler when he taketh off the prisoners shakles, and hee were only an instrument to help vs to saue our selues, this were to cease to be a second Creator. But Christ remaineth a Sauiour, and hath not resigned his worke

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ouer to vs, to be Sauiours of our ſelues.

Concluſ. 3. Nothing in vs, either in being, or foreſeene to bee in vs, was any cauſe of Gods decree thus to create vs the ſecond time, more than the firſt: for *Creatio eſt cauſa totius entis*: ſecondly, what faith or good workes could bee foreſeene in them, who were all in a forlorne and loſt eſtate? all the ſons of the firſt Adam muſt needes bee beheld in the ſtate of ſinne and death, before the ſecond Adam take them in hand: thirdly, *Non ens, nihil agit ad ens*, how can that which hath no being at all, perſwade to the beeing of it ſelfe?

Conol. 4. Neither the Word nor Sacraments haue any power in thēſelues to confer grace. This were to Idolize thē, & to ſet thē vp for Gods. The Miniſter may allure and perſwade grace: but Gods

Gods power muſt worke it. For, what is *Paul*, what is *Apollos*, if God giue not the increaſe? In the miniſtry may be *ſuauis motus:* but in God only is *fortis tractus.*

Obiect. The Goſpell is the power of GOD to ſaluation, *Rom* 1.

Anſ. That is onely when the Lord in it putteth forth this creating power, elſe it becommeth a ſauour of death vnto death. For in this miniſtery God only muſt bee depended on for working and increaſing grace: He muſt bee of infinite power that can conferre grace; for it is a creation. Is creation to bee aſcribed to any power, which is not almighty? Gods grace raiſeth dead men in ſins: can any but the almighty power do this? It reſcueth vs from the ſtrong man, that keepeth hold till a ſtronger come; and muſt it not bee an almighty power that muſt do

do this? It lifteth vs to an vnutterable glorious eſtate in heauen: muſt not this be the working of an almighty power?

Eſteeme therefore the miniſtery, Gods inſtrument: but all the power to be from God, as in *Lazarus* raiſing. The principall efficient was Gods almighty power, the voyce was his inſtrument, which power by his voyce reſtored the ſpirit of naturall life to this dead body.

Concluſ.5. It is not in our own power to repent when wee will, nor ſo ſoone done as we thinke, nor ſo eaſie a thing as moſt conceiue. For it is a creation, a worke of almighty power: A worke of as much difficultie to make a new heart, as a new world. There needeth no ſuch power to worke ſuch a fancy as men dreame Repentance to be: to this worke the ſame power is required, as commanded light

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out of darkeneſſe: the ſame power which raiſed Chriſt out of the earth and lifted him to heauen, *Coloſ.* 1. 12. Telleſt thou me that thou canſt repent when thou liſt, I will as ſoone beleeue thee to tell me thou canſt make a world when thou liſteſt.

Concluſ. 6. Whoſoeuer is a new Creature, may finde in himſelfe the effects of this mighty power. When God had created the world, a man could looke no where, but hee ſhould eſpy the effects of God his Almighty power in ſeuerall kindes of Creatures.

Firſt, a number of things which were dead, were now quickned with life: So muſt euery new Creature be called effectually out of the death of ſin, and finde in himſelfe a new life; that he may truly ſay after a ſort as Chriſt, I was dead, but am aliue, *Reuel.* 1. 18. Though it bee with

with him as it was with *Lazarus*, after he was raiſed, that hee carry a while the bands and napkins of death about him, yet hee hath heard the voice of Chriſt quickning him, and hee is aliue againe.

Secondly, Gods power appeared, in inlightening the world at firſt: ſo muſt thou finde this ſecond creation powerfull in the vnderſtanding, changing it, and inabling it to diſcerne the things of God, though contrary to ſenſe and nature: yea, fooliſh and abſurd to reaſon. Euery new creature muſt truely ſay with the blinde man, *Ioh.* 9. Whereas I was blinde, I am ſure I ſee: and get his eyes daily cleered to ſee Gods fauour ſmiting, killing: to eſpye righteouſneſſe in a cloud of miſerable earth: heauen in the midſt of hell. In looking vpon the creatures the nearer *Adam* could behold them, the more

more did the power of God ſhine in euery part of euery creature: ſo in this new creature. The greateſt power is moſt obſeruable in the moſt Noble faculties and abilities.

Thirdly, what a power diſcouered it ſelfe in the change of that confuſion into ſuch rankes or orders of the creatures? And no leſſe power is ſeene in the change of the new creature. Of a Lyon, he is become a Lambe: of a proud rebell, he is become humble and lowly: as hard as it is for a Cammell to paſſe through a needles eye: a ſtronger is come to caſt out thoſe confuſions of luſt, and concupiſcence, ſo powerfull commanders ouer vs.

Fourthly, what a power is diſcouered in vpholding the creatures in their kinde? ſo here in the new creature; to continue and vphold the worke of grace in

in the middeſt of our corruptions, is as ſtrange and powerfull, as to make fire burne, and increaſe in the water.

Fifthly, what a power is put forth in ordering the ſeuerall wills of the ſeuerall creatures? So in the new Creature, who readily denyeth his owne will, reaſon, wiſedome, liberty, life, and all to giue vp it ſelfe to Gods will in all things. How maruelious is it, that of ſo rebellious a will, it ſhould be framed to cheerefull obedience of Gods commandements, thinking none of them grieuous?

Sixthly, what mighty and diuine power is that that ouerruleth all the motions of the creatures: which elſe would turne to the diſſolution of the whole? The ſame is put forth in the motions of the new creature, inward and outward: To quicken vs with heauenly deſires and

and affections, is not leſſe wondrous; than to ſee lead flying vpward, or iron floate on the water; as to loue GOD and his Word, and Miniſters; all which ſet themſelues againſt the ſwinge of corrupt nature, of his deare and profitable ſins To make Gods ordinances, worſhip, Sabbaoth, his delight, to which he was as heauy as a Beare to a ſtake: To reioyce in loſſes, and croſſes, for Chriſt, rather than feare them: which nature in times paſt, hated aboue hell.

To hate the workes of the fleſh, which formerly were meate, and drinke, and ſweet morſels vnder the tongue; and thought it as neceſſary as water to a fiſh. Here is *Digitus Dei*: a workemanſhip of God, a new Creature.

Seuenthly, how mightily did Gods power manifeſt it ſelfe in ouercomming all difficulties in

that Creation? no finite power could turne hand to it:

So in the new creature, this power

Firſt, maketh him runne through thicke and thinne, fire and water, ſword and bands, and thouſands of deaths for Chriſt. In Gods wayes hee can run ſcarce interrupted with thoſe rubs that ouerturne others: The cords that binde others hands and feet, are as *Sampſons* flaxe to him; difficult commandements are eaſie to him. At one word, he can ſacrifice his *Iſaac*, leaue his country, not queſtioning.

Secondly, hee can ouercome the moſt grieuous temptations; he can wraſtle with *Iacob*, till he haue neuer a limbe left, and preuaile with God himſelfe. The keeneſt weapons of death cannot conquer this power; no water drowne it: Let him kill, yet

yet it will truſt, hee may kill the creature, but the new Creature is vnconquerable.

Vſe 2. Content not thy ſelfe with the firſt Creation, for had that continued good, we had not needed a ſecond: and if thou haſt no more than the firſt creation, it were better thou haddeſt neuer beene a creature. Labour therefore to grow vp in this workemanſhip, till thou beeſt wholly new.

To which purpoſe, thou muſt daily

Firſt, grow vp in humility, and in conſciouſneſſe of thine owne inability to euery good word and worke. *Paul* after conuerſion, was much and often in this ſenſe. Wee are not able to thinke the leaſt good thought; and, the good I would doe, I cannot. For as the power of God in this new creation, did put forth it ſelfe, when wee were of no ſtrength,

ſtrength, *Rom.* 5.6. ſo will it ſtill manifeſt it ſelfe more in the ſenſe of our infirmities. 2. *Cor.* 12.9. My power is made perfect in weakeneſſe: And, When I am weake, then I am ſtrong, *verſe* 10.

Secondly. Grow vp in faith, by daily renewing of it, and vſe of meanes. Abridge not thy ſelfe in the vſe of meanes, neither publike nor priuate; the more thou wouldeſt finde this powerfull worke, the more muſt thou labour in increaſe of faith. Chriſt could not ſhew his mighty and miraculous power, where vnbeleefe hindered: and the want of faith hindereth the diſplaying of this creating power, *Math.* 13.10.

Thirdly, daily decking and adorning thy ſoule with graces, by growing from faith to faith, from grace to grace. Hereby thou makeſt roome for Chriſt

in thy heart, and fittest it as his Temple, wherein he will reside for the vpholding of his owne most gracious worke. Thus whereas euery other creature waxeth older and older; onely the new creature groweth newer and newer, more flourishing in his age.

Vse 3. Let vs demeane our selues as new Creatures, *Col.* 1. 10. 1. *Thes.* 2. 12. Walke worthy of the Lord.

Quest. How shall we so doe?

Answ. 1. Manifest and maintaine that new image which is imprinted vpon thee. In the first Creation, euery creature came forth and appeared in their seuerall formes and kindes wherein they were created: so the new Creature must appeare in his owne likenesse.

This was *Adams* aduancement aboue all the creatures, that he was made in the image of

of God, as none of them were. And this is the honour of all the Saints, that they are aduanced to a farre more excellent image of the ſecond *Adam*: for ſhall the firſt *Adam* beget children in his owne likeneſſe, and ſhall not the ſecond *Adam*? ſhall earthly fathers beget creatures like vnto themſelues, and will our heauenly Father beget children to another ſimilitude, than his owne?

Who art thou then that profeſſeſt thy ſelfe a ſonne of God, and in thy life reſembleſt the image of Sathan, ſin, and vnrighteouſneſſe? that profeſſeſt the ſecond *Adam*, but beareſt the image of the firſt?

Secondly, maintaine this image of God thy ſelfe. The firſt *Adam*, made in the image of God, ſoone departed from this image. Sathan ſtole this image from the firſt creature:

and is no leſſe enuious againſt the image of God in the new Creature; but will aſſay whether by temptation, he can rob vs againe. Take heed of temptation: Let not the new creature meddle with forbidden fruit; Conſider the danger of diſordering this workemanſhip by ſin. *Adam* by creation was a moſt louely, innocent, and familiar creature with God: yet by one ſinne of the moſt excellent and beloued creature, was reiected and puniſhed in himſelfe, and all his poſterity: yea, behold the whole frame of this goodly world, and all the creatures; how this excellent workemanſhip defiled, and diſordered by ſinne, was deſtroyed with an vniuerſall deluge. Let not the new creature ſin againſt greater grace. The Lord knoweth none that want this image; but will ſay one day, Depart from me, I know you not. Second-

Secondly, to demeane our ſelues as new creatures; we muſt reſigne vp our ſelues wholly to Chriſt, whoſe creatures we are: all creatures elſe reſigne themſelues to the glory of their maker.

Man in his firſt creation had the name *Adam* impoſed vpon him, to note his frailty; that hee was taken out of the duſt of the earth: but in his ſecond creation, which is from heauen, hee hath a more honourable name: of Chriſtian, of a member of Chriſt, of a brother of Chriſt; to note, that as he was taken from the ſide of Chriſt, ſo hee ſhould not abaſe himſelfe to the ſeruice of ſinne, Sathan, earth, or luſts: but onely deuote himſelfe to Chriſt, and walke worthy of this honourable name.

Firſt, deſire to know, & minde nothing but him. In the firſt creation, man was indued with

a cleere knowledge of God the Creator; and while he ſtood, all his thoughts and meditations were taken vp with ſweeteſt contemplations of God his Creator. Now in the ſecond creation, he is indued with the knowledge of the higheſt myſteries of God the Redeemer; and now all his thoughts ſhould run after Chriſt, and his deſires ſhould fixe themſelues vpon Chriſt: and as *Paul*, I deſire to know nothing elſe but Chriſt, and him crucified: and as the Martyr, Onely Chriſt, onely Chriſt.

Secondly, deſire to be wholly imployed for him. The creatures of Kings and great ones, as they are abuſiuely called, apply themſelues wholly to the will of their Maſters, that haue made them ſo great: And they bee not their owne: their wils, their times, their motions, their actions, and themſelues, are not themſelues, but

but wholly their Maſters. And ſo here it is the Apoſtles argument, 1. *Cor.* 6. Ye are not your owne: glorifie therefore God in your ſoules and bodies, for they are his.

Thirdly, onely feare to diſpleaſe him by ſin; ſeeing as creatures, we depend vpon him, both for our being and working. If he withdraw himſelfe, or by ſinne be driuen from vs, we ſtand not in grace one moment.

Thirdly, to demane our ſelues as new creatures, we muſt moue according to the motion of the new Creature. *Adam* in the innocency was not to be idle, but to liue in labour, and in the exerciſe of a calling: ſo *Cain* and *Abel*, Lords of the world, were trayned vp in a calling: ſo was the ſecond *Adam*: So muſt wee be diligent in the calling of a new Creature, (that is) the calling of a Chriſtian: Wee muſt

neither be idle nor vnfruitfull in the worke of the Lord.

This is a notable meanes to attaine to the perfection of the new Creature. For as euery creature in nature moueth from imperfect to perfect: ſo it is in grace, which our Sauiour expreſſeth by the Corne in the field, *Mark* 4. which firſt riſeth a blade, and then moueth to an eare, and then to ripe corne in the eare: So the new Creature riſeth by degrees to perfection.

The exerciſe of the bodie cauſeth growth: which is not ſo much action, as ſtrength of action. Not the trade: but diligence in the trade and calling, increaſeth the ſtocke. The diligent hand maketh rich: ſo diligence in the meanes of grace, and earneſtneſſe in good things, addeth vnto the ſtock of grace. Therefore as *Paul*, forgetting what is behind, let vs preſſe hard to

to the marke, and high calling, *Phil.* 3. 13.

Fourthly, to demeane our ſelues as new creatures, we muſt conuerſe among new creatures. Euery Creature by nature gather to their likes: Birds of a feather, Beaſts of one kinde. For euery Creature hath agreement, and ſympathy with his kinde; and things thriue beſt among their like: Euen ſo the new man will be among new men. A Doue of Chriſt cannot affect, nor thriue, to liue among Rauens. Nor the ſheep of Chriſt among the Swine that wallow in earthlineſſe and luſt. The new Creature contemneth a vile perſon; but honoureth them that feare the Lord.

First, ioyne thy ſelfe now to the ſocietie of the Saints. For as the Lord at firſt made man a ſociable creature aboue all the reſt: ſo when he maketh him a

new Creature, it is not to thruſt him into a cloyſter ; but to liue in holy and fruitfull ſocietie, and ſhine as lights, not thruſt vnder buſhels, but ſet in Candleſticks in the midſt of a froward generation.

Secondly, admire this new workemanſhip in the meaneſt beginnings of grace, and that in the meaneſt profeſſor of godlineſſe : and honour it aboue the creation of a Duke or a Prince that profeſſeth againſt it. Eſteem a godly man not according to his firſt birth, but according to his new birth. I know no man after the fleſh, ſaith *Paul*, that is, not according to their minority in the firſt creation, but according to the ſtate into which they are new borne, and brought into by a ſecond creation. And therefore men deſpiſe the new creature, becauſe they ſee nothing but a piece of olde earth vpon

vpon them, which is base in outward appearance. And so they beheld Christ himselfe, and saw no forme and beauty on him. They gaze on the earthen vessell: but see no hidden treasure.

Thirdly, agreement in iudgemen and opinion knitteth men in societie. *Rom.*15.6. The new Creatures haue but one faith, one Lord, one hope, one religion, one profession. And herein thou must agree with them, *Gal.* 6.16. They haue one rule. Hardly shall we finde a new Creature among the Catholikes, who say they are of the old Religion. which indeede in sundry senses may be called old, though it bee a new deuice, and humane pollicie.

First, because it is euery way agreeable to the old man, a pleaser of naturall corruption: requiring nothing which corrupt nature

nature will not willingly afford.

Secondly, it may be ſaid to be old, becauſe it can neuer beget a new Creature.

Thirdly, it is ſo old and doting, as that is tottering and falling to ruine, as it ſelf hath ſhifted long ſince off the foundation layd by the Prophets and Apoſtles.

Fourthly, conformitie and ſimilitude of manners linke men together in good or euill. *Phil.* 3. 17. Looke on them which walk ſo: walke with the wiſe. The ſureſt band of ſocietie in the new Creature, is, the ſimilitude of manners, and conuerſe in the communion of Saints: where each one chooſeth his companion, for the grace of God hee eſpieth in him, and from whom he may hope to get good. Hee neuer looketh to gather grapes of thornes, nor figs of thiſtles: and therfore his delight is in the fellowſhip of Saints, in GODS houſe,

houſe, in their houſes, in publike duties of Gods worſhip, in priuate dueties of edification. Who would look for theſe new Creatures in Tauernes, Playhouſes, Ale-houſes, places of riotous meetings, and helliſh reſort; where ordinarily is no mention of grace, but to diſgrace and wound it, and all the friends of it. Follow the right ſide of the cloud.

Fifthly, to demeane our ſelues as new Creatures, wee muſt liue to the good of others. No Creature liueth for it ſelfe, but for the whole: The Sunne ſhineth not for it ſelf, but for the world: Trees beare not fruit for themſelues: Nor doe Clouds breede raine for themſelues, but to water the earth.

So the new Creature muſt not only be good: but doe good to others. The Commandement is, *Gal.6.* Doe good vnto all, but

but especially to the houshold of Faith. These Trees of righteousnesse must bee laden with fruits, that euery man may gather and taste: A priuate man, but a publike good. Light is a most communicatiue, and diffusiue Creature, and the more it imparteth, it hath neuer the lesse: Much more the light of grace; it feares nothing so much as a bushell, as truth feareth nothing but to be hid. Aske thy selfe of what good vse art thou in the world, that professest thy selfe a new Creature: art thou a priuate minded man, a worldling, a man without bowels and compassion, a man without hands, from whom nothing can bee wrung, for God, for his Church, his Ministery, or any good vse? thou art farre from a new Creature, and as yet an vnprofitable lumpe of earth, without sense of Heauen. Christs whole life

was

was in doing good to all.

Vſe 4. Let no man pretend his old man as a plea to maintain his luſts. Oh I was angry, ſaith one, and I cannot beare an iniurie, it is my nature to bee haſty: And I, ſaith another, was ouercome in company with drinke, and my nature is to be ſoone ouercome; and ſo in other luſts. But haſt thou not now made a good plea? is it not all one to ſay, thou art no new Creature, who haſt nothing but nature in thee? Why art thou a Chriſtian, & no new Creature? Or a new Creature without the ſpirit, which luſteth, and ſubdueth the riſings of the fleſh?

Others by the ſame plea excuſe the ſins of their callings, Others doe ſo, and I muſt doe as other men: But a new Creature muſt differ from all olde and ſinfull courſes.

Others follow the courſes of the

the world with full ſpirits, in euery new diſguiſed faſhion of apparrell, in exceſſiue pride, in riotous gaming, feaſting, &c. and ſay, it is the faſhion, courſe, and cuſtome of the age and time: But wert thou a new Creature, thou wouldſt not then plead for the old corruptions of the world. A new Creature is called out of the world, and hath a new conſtitution and frame of life, anſwerable to that calling, but contrary to the world. The defence is worſe than the fault.

The laſt Vſe, is a ground of conſolation to all Gods children, in that they are new Creatures. The priuiledges of the new Creature, are like that white ſtone, and the new name, *Reuel.* 2.17. which no man knoweth, but hee that receiueth it. The Stranger entreth not into his ioy, I ſpeake now of childrens bread, which is not caſt to dogs, and

and of things that are riddles to the greateſt part of the world. It could not be but that men in hearing what honour all the Saints haue in their new eſtate, ſhould reach at them as men raviſhed, if the veile were not ouer our hearts, as ouer the Iewes, when *Moſes* was read. But the couenant was euer ſealed to the diſciples.

Theſe priuiledges of the new Creature, are in reſpect:

Firſt, of their renouation and newneſſe, and this both of their { 1 Nature, 2 Condition.

Firſt, he hath attained a new and diuine nature, 2. *Pet.* 1. 4. And this both in reſpect of a new father, and a new image: For wheras we be children of wrath, of diſobedience, and of our father the diuell, whoſe workes we doe, *Iob.* 8. and by nature the ſeed of the wicked: we by this

this second creation, become the sonnes of God, the seed of Christ, and Gods very off-spring: τῆς γὰρ γένος ἐσμέν, *Acts* 17.28. For now of his owne good will hee begate vs by the word of truth, *Iames* 1.17. and what a dignity & honor is this to be Gods children, Kings children? Seemeth it a small thing, saith *Dauid*, to bee sonne in law to a King? what am I, or what is my fathers house, to be sonne to a King? In the first Creation, thou saidest to corruption, Thou art my father; in the second, to God, Thou art my father, 1. *Ioh.* 3.1.

And secondly, whereas wee beare the image of the first *Adam* in sin and corruption; and by sin, no childe can be liker his father, than we are like the Diuell: By this second creation, we attaine a new image of the second *Adam*, wherein we resemble our heauenly Father. Oh what

what a forlorne eſtate was that in the firſt *Adam*, wherein the image of God, by the fall, became as a dead childe, hauing ſome lineaments and image of the father, but a loathſome and rotten carkaſe, left onely as a monument of that image which once was there, to leaue him without excuſe? *Rom.* 1. 20.

But now we are renewed to the image of God againe; which the Apoſtle placeth in, firſt, knowledge; ſecondly, holineſſe and righteouſneſſe.

For knowledge, whereas in the firſt *Adam*, wee are as blinde as Moles; our mindes are in darkneſſe more miſerable, than that of Egypt: a comfortable light of ſauing knowledge is created in our mindes, which are renewed in knowledge. A Sunne of grace and righteouſneſſe is riſen to vs, and our eyes are open to behold it. A ſanctified knowledge, not of

of the hiſtory of Chriſt, but of the vertue and power of Chriſt, in our owne new workmanſhip. Not a ſpeculatiue, but a feeling knowledge: not like that of carnall men and hypocrites, whoſe knowledge of the truth reflecteth not on themſelues; being like to ſtone veſſels, which hold ſweet waters, but are not ſweetned by it: but it is a knowledge changing the mind, and man into it ſelfe, 2. *Cor.* 3. 10.

And for holineſſe, the Saints carry vpon them, the image of God, both inwardly and outwardly. In his ſoule, the new Creature reſembleth God himſelfe, in holy wiſedome, truth, purity, and in many his moſt holy attributes, and in holy affections: Louing where God loueth, approuing what hee approueth; hating what he hateth; delighting in the perſons moſt, in whom God moſt delighteth: ſhewing kind-

kindenesse, patience, mercy, euen to enemies, as the Lord himselfe doth.

And for outward holinesse of obedience and conuersation; whereas, when hee was in the old *Adam*, hee walked in the wayes of the world, without God, and without hope; expressing the old *Adam* in all bad customes and habits of sinne, and the man being wholly dead in sin, onely his sin was aliue: Now being a new creature, he beareth holinesse written in his forehead, as being made a Priest vnto God. A new man hath new manners, new obedience, new carriage, and conuersation: he now walketh after Christ, the most absolute patterne of all purity and holinesse.

Oh what a comfortable change is here? for whosoeuer beareth this image of God in any measure, are deare vnto the Lord.

Lord. How pleasing is it to a father to see his own fauour, countenance, and conditions vpon his children: and commonly children that most resemble their father, are dearer vnto them.

Secondly, this renouation is vnto a new condition: and this

in a new { Couenant, Life, Inheritance.

First for the first: In our old creation, God had couenanted nothing but wrath, which by sinne we incurred: now wee are become enemies of God, and God to vs; he is whetting his glittering sword, vpon the edge of which we cast our selues. Our neckes are laid on the blocke, and all ready to execution: he pleased to grant vs a pardon, and renew with vs another couenant of grace; whereby hee hath both discharged the of-

fence,

fence, and releaſed the puniſh-ment: and yet more, beſtoweth righteouſnes vpon vs,& entereth into perfect reconciliatiõ, beholding vs as friends, *Iames* 2.23. *Abraham* was the friend of God,as a man after his owne heart: ſo *Dauid*, *Acts* 13. 22. as beloued of God. Let the new Creature caſt out the ſpirit of bondage to feare: now thy ſinnes are forgiuen, the law ſatisfied, GODS wrath appeaſed, all old bonds diſcharged, Goe in peace.

Secondly, for the ſecond; whereas all the ſonnes of *Adam* were altogether dead in ſinne, neither was it poſſible that our firſt Parents, being altogether dead to God, and without the life of God, could conuey any life of God to their poſterity, no more than a roote or ſtocke of a tree, altogether dead, could beare any liue branches: no more than men and women naturally dead,

dead, can bring forth liuing children. What an happy change is made in the new Creature, by regeneration, and incorporation into Chriſt, who hath aboliſhed death, and brought life and immortality to light by the Goſpell, 2. *Tim.* 1. 10. And who hath quickened vs being dead in ſins and treſpaſſes, *Epheſ.* 2.4. Now what a diſtance is betweene life and death; eſpecially, life to grace, and death in ſin? So much is the comfort of a new Creature, aboue a man vnregenerate.

Obiect. Alas, I finde not this life of God, but am aſſailed and daily foiled by ſinne.

Anſw. Our life created in Chriſt, is not altogether perfect in this world, but ſome remnant of the old *Adam* will ſtill bewray it ſelfe. For as in a field, the dead carkaſes remaine to ſhew what a victory is atchieued:

ued: ſo the carkaſes of ſinnes remaine, to ſhew what a victory we haue by Chriſt, but without life and power to conquer vs: or if any life bee in ſin, it is as the life of a Serpent, whoſe head is cruſhed in pieces.

Secondly, life in all liuing men is not alike: in ſome ſtronger, in ſome weaker; in ſome more healthfull; in ſome more conflicted with diſeaſes; in ſome more aged and tall; in ſome weaker and yonger: and ſo it is in the life of God. But canſt thou finde it in any meaſure or degree? happy art thou. If naturall life be ſo precious and deſirable, what is ſpirituall and eternall?

Obiect. Oh that I could finde this life in any meaſure!

Anſw. Firſt, where life is in man, there is breathing. Haſt thou holy affections, petitions?

Secondly, where life is, there it is maintained by food. Doſt

thou desire the sincere milk, the Mannah? dost thou thriue, and grow by it, canst thou digest strong meate?

Thirdly, where life is, there is growth to the ful vigour. Dost thou grow in stature, & strength, outgrowing the weakenesse and infancy of grace, passing the ages?

Fourthly, where life is, there is motion. Dost thou moue in the manly actions of grace? walkest thou diligently in the calling of a Christian, abroad and at home?

Fifthly, canst thou beare burthens, afflictions, from GOD, without murmuring? wrong from men without reuenge? Here is the life of God.

Thirdly, for the third: whereas in the first *Adam*, wee are all cast out of the Paradise of the third heauen, as persons in disgrace with their Soueraigne, are banished

baniſhed from the Court: as *Abſalom* after his ſlaying his brother, was commanded out of the Kings preſence, and might not ſee the Kings face, 2.*Sam.*14.24.

The new creature reſtored to fauour, hath a tenure and certainty of the inheritance of Saints, and not onely ſo, but preſent poſſeſſion, though not full poſſeſſion both in Chriſt, who tooke poſſeſſion as a head, not for himſelfe, but for his members, both in their name, and to their vſe: As alſo in beginnings of heauenly life, & conuerſation already; what comfort can a Saint in Heauen want? But of euery new Creature the Apoſtle ſaith expreſſely, He is raiſed to heauenly places already, 1.*Pet.* 1.6.

The ſecond ground of comfort hence, is from Gods gracious acceptation, who calleth them new Creatures, that are very

imperfectly new. Wee haue cleauing to vs a great deale of olde rubbish and corruption, from the olde man: but if we haue the least beginnings of new Creation, and the least seedes of sound grace but as a graine of mustard-seede, hee pleaseth to stile vs thereby, as if no old thing were left in vs. So in *Canticles* the fourth, Thou art all faire, my loue, and there is no spot in thee: and in the context, All old things are past.

Reas. 1. Hee nameth the end from the beginning; and those new, that only tend to newnesse: and speaketh of vs as we are in his account, not our constitution.

Secondly, for our incouragement, our God telleth vs wee haue crucified flesh and lusts, *Gal.* 5. 29. when wee are not yet halfe way in the worke: that we are sanctified and saued, when we

wee are but in the beginning of both; both to hold vs on in thoſe beginnings: (For, what account will he make of vs, when wee are all new Creatures, that thus eſteemeth of vs now?) as alſo to aſſure vs of perfection, as the harueſt in the firſt fruits. The new Creature ſhall bee as ſurely perfect, as if he were already.

Thirdly, that wee ſhould admire this grace, and imitate it, in eſpying the grace of God in others, and eſteeme them from that, and not from their corruptions. Whereas cleane contrary, wee can fixe both our eyes vpon the leaſt frailties to diſgrace them, and the whole profeſſion for their ſakes: but paſſe ouer many excellent graces. Is this to be like God? would we haue God do ſo by vs? or if he ſhould, ſhould we euer carry the name of new Creatures?

The third ground of comfort,

is in respect of the Lord his gracious preseruation, and perfecting this worke.

Now the Lord vpholdeth this new Creature:

1. Partly by conquering oppositions and enmities against it.

2. Partly, by confirming it against all encounters & impediments.

To the former; Sathan and our own corruption could cast vs off the happinesse of our first creation, but not of the second.

Reason. When God once beginneth true grace, it is followed with grace, till all be new. *Deut.* 32. 4. Perfect is the worke of God. In the creation he neuer gaue ouer till he had perfected all the Creatures: so will hee neuer giue ouer the worke, till there be a perfect new Creature.

Secondly, True grace, though neuer

never so small, is Gods earnest of glorie, and the Lord never repenteth him of his earnest.

Thirdly, found grace is as the light that shineth more and more till perfect day, *Prov.* 4. 18. The golden chaine cleareth it, *Rom.* 8. 30. Once iustified, euer glorified.

Fourthly, to destroy the new Creature, requireth a stronger power, than that which set it vp. Therefore all the gates of hell, nor any created power can demolish this frame: Which made the Apostle triumph as in a victorie gotten, *Rom.* 8. 37. Here is the comfort of Perseuerance.

Thirdly, the Lord vpholdeth his own workemanship by confirming it against all encounters.

First, of worldly baseneſſe. Art thou in a meane condition, a poore Creature, despised, and

caſt off of men? yet being a new Creature, thou art a ſon of God, an heire of grace: thou haſt a new name, a new ſtone of abſolution, a new title to a new heauen; and thoſe new manſions which Chriſt is gone to trim vp for thee.

Secondly, of worldly wants. Art thou poore, and in want of neceſſaries, and haſt ſcarce from hand to mouth to prouide food and raiment? yet being a new Creature, thou wanteſt not a full treaſurie and ſtorehouſe.

The ſame full and liberall hand that feedeth and ſuſtaineth all the baſer and inferiour Creatures, will much more ſuſtaine thee a new Creature. The Lord that looketh on thee not as a Creator, but as a Father, will looke to thee, and will ſupply all wants, with a new tree of life in the middeſt of the Paradiſe of God, and with that new gar-

ment

ment of mortalitie which neuer waxeth old.

Thirdly, of worldly perſecutions. Becauſe himſelfe hath noted the true reaſon, why the new Creature is ſo hated in the world. The reaſon is, becauſe it is new, and called out of the old eſtate of the world: for

Firſt, euery thing is a wonderment for a time: therfore men gaze at grace, as if it were a Comet, or new Starre. Whence the Apoſtle ſaith of himſelfe, and the reſt, that they were as gazing ſtockes to men and Angels.

Secondly, contrarietie betweene the godly and wicked: In one, all is new, a new iudgement, will, affections, actions: in the other, all is old ſtill; and a new patch will neuer agree with an old cloth. Hence an old vngracious man will better agree with a ſinner of any kind,

than with a godly Christian.

A natural man can agree with Papists or Turkes, better than Professours: for both agree with him in oldnesse and darkenesse; and darkenesse is not contrary to darknesse, but to light: But with a sincere Christian he cannot agree; for his light is contrary to his darkenesse.

Thirdly, grace in the new Creature, is a secret disgrace to the old man. A new thing quite putteth downe the old, and disgraceth it: and therefore no maruell, if the world, lying in the old suddes of sin, endureth it not.

To conclude all: hast thou felt the power of the Word and Spirit renewing thy soule? Oh reioyce abundantly in this great mercy. If God had created thee an Angell of heauen, hee had not honored thee with such a priuiledge, as to create thee a-

new

new in Iesus Christ: for then they are but seruants and ministers to thee that art an heire of saluation.

If thou dost not feele it, awake out of securitie, dye not in this sleepe. Consider the image of God defaced in thee, the fearefull sentence of the Law, the ghastly face of death, the terrours of the last iudgement, the millions of men that are in hell already for want of this new Creature; and the patience of God towards thee, waiting for thy conuersion, and offring thee good meanes of saluation, that thou mightest get at length into Christ, and bee a new Creature.

FINIS.

